

—ॐ विष्णुपादा श्री भक्ति-सिद्धहन्ता सरस्वती 'प्रबहुपादा'
—Om Viṣṇupāda Śrī Bhakti-siddhānta Sarasvatī 'Prabhupāda'

भक्तान्गुरी-रेणु भक्तिभक्तान्गुरी-रेणु
Bhaktāṅghri-reṇu was formerly known as Vipra-nārāyaṇa.

He was born in a village named Maṇḍana-guḍī, under the Chola kingdom, in a Śoliya Brahmin family, in the month of Mārgaśīrṣa in the year 288 Kalyabda (i.e. 288 years after the Kali-yuga had begun).

[Note: Yogī is a person whose heart remains connected with Śrī Bhagavān and he endeavors for spiritual perfection.]

[illegible]

Figure 1

[illegible]

At a young age, he was deeply imbued with devotion to Bhagavān.

At that time, there lived a beautiful courtesan in the city named Tirukkaram-vānura, whose beauty captivated even the Chola king himself.

Her name was Deva-devī.

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She often used to come and go to the Cola king's palace.

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On the way, there was the flower garden of Vipra-nārāyaṇa.

One day, when she was returning from the royal palace with her sister, both were astonished by the natural beauty of Vipra-nārāyaṇa's garden and decided to rest under a tree there.

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Suddenly, Deva-devī's gaze fell upon Vipra-nārāyaṇa.

At that time, he was watering the Tulasī plants and simultaneously singing aloud the holy in a sweet voice with love and affection.

He was so engrossed in serving the holy Tulasī plants that he did not even glance towards the two lovely young ladies (*ramanīs*).

This neglect deeply hurt Deva-devī's mind.

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She was taken aback and said to her sister, 'Is this man not crazy?'

Even great kings are captivated by my beauty, yet this young ascetic (*tapasvī*) does not even glance in my direction.'

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Devadevī's sister said, 'Those whose bumblebee like hearts have already tasted the sweet beautiful form of Bhagavān, who is the source of all the beauty in the universe, naturally develop a disinterest

in sense enjoyment and the disgusting and reprehensible form of a woman cannot attract them.'

देवा-देवी बोली—'मैं देखूँ।'

Deva-devī said, 'I will see.'

देवा देवी बोली—'मैं भी देखूँ कि आप इस आश्रमिक को आपकी जाल-जाल में कैसे फँसाएंगे।'

Her sister replied, 'I will also see how you bind this ascetic in the trap (noose or snare) of your beauty.'

देवादेवी! आपका आशा ही कुछ है कि इस ब्राह्मण युवक को आपकी सुंदरता में फँसाकर आप उसे आपका बंधक बनाकर छह महीने तक आपका बंधक बनाएंगे।'

Sister! Your hope is nothing but a vain hope. If this Brahmin youth gets entangled in your beauty, then I will serve you as your maidservant for six months.'

देवादेवी भी बहुत गर्व से बोली—

Deva-devī also said with a tone of pride—

'मैं इस युवक को आपकी सुंदरता में फँसाकर आपका बंधक बनाकर छह महीने तक आपका बंधक बनाएंगे।'

'If I do not make this young man mad and intoxicated by making him drink the wine of my beauty, then I too will serve you as your maidservant for six months.'

इस प्रकार दोनों बहनों के बीच एक दांव-पट्टी का खेल हुआ।

Thus, a wager was placed between the two sisters.

देवादेवी ने तुरंत अपनी सभी सुंदरता के आभूषण और कीमती वस्त्रों को उतारकर अपने घर भेज दिया। फिर वह एक संन्यासिनी (sannyāsini) के रूप में धीरे-धीरे विप्रा-नारāयाण के सामने खड़ी हुई।

Deva-devī immediately took off all her ornaments and precious clothes and sent them home with her sister. She then dressed as a renunciant (*sannyāsini*) and slowly approached Vipra-nārāyaṇa and stood before him.

देवादेवी ने देखा कि विप्रा-नारāयाण के सामने खड़ी हैं और उनके हाथ जोड़े हुए हैं।

Vipra-nārāyaṇa, seeing a young female renunciant (*sannyāsini*) standing before him with folded hands, was astonished and asked—

'आप कौन हैं और आप यहाँ क्यों आई हैं? यह उचित नहीं है कि आप अकेले इस तरह घूमें; आपको जल्दी ही इस जगह से चले जाना चाहिए।'

'Who are you and why have you come here? It is not appropriate for you to wander alone like this; you should leave this place quickly.'

देवादेवी ने कहा कि मैं एक संन्यासिनी हूँ—'देवादेवी! मैं एक संन्यासिनी हूँ और मैं आपकी सुंदरता में फँसाकर आपका बंधक बनाकर छह महीने तक आपका बंधक बनाएंगे।'

The female renunciant (*sannyāsinī*) said in a very sorrowful tone, 'O Mahārāja! I am an unfortunate woman, afflicted by sorrow. Please listen to the story of my suffering and do as you deem appropriate.

[illegible]

My mother compels me to earn money by selling my dignity (body), but I do not wish to live a life stained by such disgrace at any cost.

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Helpless, I have come to seek refuge in you.

[illegible]

Please protect me, a helpless one, by granting charity of your compassion and mercy.

[illegible]

I will lie down under a tree away from your hut, water (irrigate) the plants in the garden, take care of them, and I will be able to live happily by eating your leftovers.'

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Saying this, she began to sob uncontrollably.

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The simple-hearted devotee believed the deceitful words of the courtesan and, feeling compassionate, granted her permission to stay in the garden.

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Several days passed.

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It is a winter day.

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It is nighttime, and heavy rain is pouring down. The poor female renunciant (*sannyāsini*) is shivering under that tree.

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Her sari has become wet from the rain.

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Vipra-nārāyaṇa felt great compassion for the poor female renunciant (*sannyāsinī*) in that condition.

He called her into his hut.

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In the flash of lightning, the devotee beheld the incomparable beauty of Deva-devī, who was huddled in her wet sari.

[illegible]

He gradually began to lose his ascetic strength and ultimately became ensnared in the illusion created by the disguised female renunciant (*sannyāsinī*).

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Deva-devī was victorious, and her wishes were fulfilled.

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The influence of bad company certainly takes effect, and gradually, Vipra-nārāyaṇa's mind shifted (drifted) away from the devotional service of Bhagavān Śrī Rāṅganāthajī and became attached to Deva-devī.

[illegible]

Today, he was the devoted servant of Deva-devī. Deva-devī also took the opportunity to reveal her true form (*svarūpa*) and, seeing the lack of resources and money there, returned home.

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Desperate times call for desperate measures. Vipra-nārāyaṇa, too, began to be drawn to her house out of weakness.

[illegible]

He squandered all his wealth, honor, reputation, knowledge, renunciation, and everything else at the feet of that courtesan.

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The allure of beauty turned the devotee into a beggar, wandering from door to door.

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When Vipra-nārāyaṇa had nothing left to please Deva-devī, she scorned him and drove him out of her house.



Mercy of Śrī Raṅganāthajī

रात का समय है

It is nighttime.

वैष्णव-नारायण धरती के दरवाजे के तलबारे पर बैठकर देवदेवी के दरवाजे के खोलने का इंतजार कर रहे थे।

Vipra-nārāyaṇa was sitting at the threshold of the door of Deva-devī waiting for it to open.

कई बार देवदेवी के दरवाजे के खोलने के लिए उन्होंने बहुत प्रार्थना की, लेकिन दरवाजा नहीं खुला।

Even after begging a lot, the door did not open.

वैष्णव-नारायण धरती के दरवाजे के तलबारे पर बैठकर देवदेवी के दरवाजे के खोलने का इंतजार कर रहे थे, लेकिन दरवाजा नहीं खुला।

He was sitting nearby, suppressing his feelings.

उस समय, श्री रांगानाथजी, लक्ष्मीजी के साथ, वही रास्ता नीचे आये। लक्ष्मीजी ने देखा कि वैष्णव-नारायण धरती के दरवाजे के तलबारे पर बैठकर देवदेवी के दरवाजे के खोलने का इंतजार कर रहे थे।

At that moment, Śrī Raṅganāthajī, accompanied by Lakṣmījī, came down the same path. Lakṣmījī saw Vipra-nārāyaṇa sitting there in a dejected condition.

वैष्णव-नारायण धरती के दरवाजे के तलबारे पर बैठकर देवदेवी के दरवाजे के खोलने का इंतजार कर रहे थे, लेकिन दरवाजा नहीं खुला।

It didn't take Her long to realize that this was Her old servant, but due to the twists of time, he was in this unfortunate state today.

वैष्णव-नारायण धरती के दरवाजे के तलबारे पर बैठकर देवदेवी के दरवाजे के खोलने का इंतजार कर रहे थे, लेकिन दरवाजा नहीं खुला।

She requested Śrī Raṅganāthajī to rescue Her old servant. Raṅganāthajī accepted Her prayer with a smile.

वैष्णव-नारायण धरती के दरवाजे के तलबारे पर बैठकर देवदेवी के दरवाजे के खोलने का इंतजार कर रहे थे, लेकिन दरवाजा नहीं खुला।

Someone is knocking loudly at the door of Deva-devī. Deva-devī asked from inside, 'Who is it?' 'I am the servant of Vipra-nārāyaṇa; he has sent this golden platter for you.

वैष्णव-नारायण धरती के दरवाजे के तलबारे पर बैठकर देवदेवी के दरवाजे के खोलने का इंतजार कर रहे थे, लेकिन दरवाजा नहीं खुला।

He is waiting for you right here nearby,' the unknown person who was knocking on the door replied. The joy of Deva-devī knew no bounds.

वैष्णव-नारायण धरती के दरवाजे के तलबारे पर बैठकर देवदेवी के दरवाजे के खोलने का इंतजार कर रहे थे, लेकिन दरवाजा नहीं खुला।

She opened the door, placed the golden platter inside, and with great insistence, brought Vipra-nārāyaṇa into her home. Meanwhile, the servant disappeared.

ସେ ଘର ଖୋଲି ଦେଇ, ସୁନା ପ୍ଲେଟ୍ଟର ଭିତରକୁ ରଖି, ବହୁ ଚାପାଳିଆ ହୋଇ ବିପ୍ରା-ନାରାୟଣଙ୍କୁ ଘର ଭିତରକୁ ଡାକି ନେଇ ଯାଇଥିଲେ। ସେହି ସମୟରେ ସେବାୟତ ଗୋଟିଏ ଘର ଭିତରୁ ଗୋଟିଏ ଘରକୁ ଚାଲି ଯାଇଥିଲେ।

The next morning, there was a great sensation in Śrī Raṅganāthajī's temple—‘The golden platter of Śrī Raṅganāthajī has gone missing!’

ସ୍ବରାଜାଙ୍କ ମନ୍ଦିରରେ ଶ୍ରୀ ରାଙ୍ଗନାଥଜୀଙ୍କର ସୁନା ପ୍ଲେଟ୍ଟର ଗୋଟିଏ ଘର ଭିତରୁ ଗୋଟିଏ ଘରକୁ ଚାଲି ଯାଇଥିଲା।

The priests informed the head of the temple about this. Gradually, the news reached the ears of the king.

ମନ୍ଦିରର ଗୁରୁଗଣଙ୍କୁ ସ୍ବରାଜାଙ୍କ ମନ୍ଦିରରେ ଘଟିଥିବା ଘଟଣା ବିଷୟରେ ଜଣାଯାଇଥିଲା।

Everyone was worried. A thorough investigation began.

ସ୍ବରାଜାଙ୍କ ମନ୍ଦିରରେ ଘଟିଥିବା ଘଟଣା ବିଷୟରେ ଜଣାଯାଇଥିଲା। ସ୍ବରାଜାଙ୍କ ମନ୍ଦିରରେ ଘଟିଥିବା ଘଟଣା ବିଷୟରେ ଜଣାଯାଇଥିଲା।

In the meantime, Deva-devī's maidservant informed the head (president) of the temple about the incident where Vipra-nārāyaṇa had gifted a golden platter to Deva-devī in this manner.

ସେହି ସମୟରେ, ବିପ୍ରା-ନାରାୟଣଙ୍କୁ ସୁନା ପ୍ଲେଟ୍ଟର ଗୋଟିଏ ଘର ଭିତରୁ ଗୋଟିଏ ଘରକୁ ଚାଲି ନେଇ ଯାଇଥିଲେ।

Then what happened was that the royal officials, under the king's orders, apprehended Deva-devī and Vipra-nārāyaṇa along with the golden platter and brought them to the royal court.

ସ୍ବରାଜାଙ୍କ ମନ୍ଦିରରେ ଘଟିଥିବା ଘଟଣା ବିଷୟରେ ଜଣାଯାଇଥିଲା। ସ୍ବରାଜାଙ୍କ ମନ୍ଦିରରେ ଘଟିଥିବା ଘଟଣା ବିଷୟରେ ଜଣାଯାଇଥିଲା।

Deva-devī explained to the king that this platter had been given to her by a servant of Vipra-nārāyaṇa last night. The king asked Vipra-nārāyaṇa to tell the truth.

“Mahārāja! I am a poor person; I have neither servants nor any wealth. I know nothing about this golden platter.”

Vipra-nārāyaṇa said, ‘Mahārāja! I am a poor person; I have neither servants nor any wealth. I know nothing about this golden platter.’

Ultimately, Deva-devī was fined for possessing stolen goods, and due to the lack of concrete evidence, Vipra-nārāyaṇa was arrested on suspicion and kept in custody.

Seeing the plight of the devotee, Lakṣmījī felt great compassion once again and prayed to Śrī Raṅganāthajī to show mercy on him.

Śrī Raṅganāthajī gave the king a dream—‘I have orchestrated all this pastime to deliver (uplift) My devotee.

I myself came as Vipra-nārāyaṇa's servant and delivered the platter to Deva-devī.

Vipra-nārāyaṇa is completely innocent. Release him.’ The king was greatly astonished. Overwhelmed by such a glimpse of the compassion of Bhagavān who is the ocean of mercy, he was filled with great ecstasy.

In the morning, Vipra-nārāyaṇa was respectfully released from prison and taken to his hut, and the fine imposed on Deva-devī was forgiven, with the collected amount returned.

Repentance and the acceptance of

Repentance and the acceptance of

the name 'Bhakta-aṅghri-reṇu' (Particle of the foot-dust of the devotees)

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This incident opened Vipra-nārāyaṇa's eyes. The intoxication of illusion (*māyā*) and bewilderment (*moha*) had faded away.

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Remembering his past actions and the unconditional mercy of Śrī Raṅganātha, who is the fathomless ocean of compassion, his heart was filled with repentance.

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He began to reproach himself repeatedly.

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To be freed from his committed sins, he drank the water that had washed the feet of the devotees of Bhagavān and adorned his head with their sacred foot-dust.

[illegible]

Now he began to introduce himself by the name 'Bhakta-aṅghri-reṇu' (a particle of the foot-dust of the Vaiṣṇavas) or in Tamil, 'Tondāraḍippadi'.

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The current of the river of his life began to flow strongly once again towards the ocean of devotional service.

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He began to serve the devotees of Bhagavān with great faith.

[illegible]

In his heart, there was no place for the desire to wander in various holy places of pilgrimage and holy rivers (*tīrthas*) like ordinary people. He spent their entire life in the devotional service of Śrī Rāṅganāthajī.

**Deva-devī's new role as
the maidservant (*sevikā*) of Śrī Raṅganāthajī**

Meanwhile, Deva-devī could not remain untouched by the impact

e aforementioned events. She too developed a disdain (disgust)

for her sinful life.

She offered all her possessions at the feet of Śrī Raṅganāthajī and, becoming meek and humble, took a vow to render devotional service to Śrī Raṅganāthajī for the rest of her life.

Book written by *Bhakta-aṅghri-reṇu*

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the creator of the fourth outer wall of

[illegible]

During this time, a famous charitable person named Tirumaṅgaī was constructing the fourth outer wall of the temple of Śrī Raṅganāthajī.

சிலசில சில சில சிலசிலசிலசிலசில சிலசில சிலசில சில

Some parts of the garden of Bhakta-aṅghri-reṇu used to come inside the courtyard.

சிலசில சிலசிலசிலசிலசில சிலசில சிலசிலசில சில சில சிலசிலசில சில சிலசிலசிலசில சிலசில சில சில

However, Tirumaṅgaī completed the courtyard wall by leaving that part of their garden untouched.

சிலசில சிலசிலசிலசில சிலசில சில சில சில சில சிலசிலசிலசிலசில சிலசில சில சிலசிலசிலசில சிலசில

Seeing this, Bhakta-reṇu was very pleased and blessed Tirumaṅgaī immensely.

‘சிலசில சிலசிலசிலசில’ சிலசில சிலசிலசிலசில சில சிலசிலசில சிலசிலசில சிலசில சிலசில சிலசில

This event is mentioned in the book called 'Gurū-paramparāi'.